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ogy or even letters holding the foremost place at the celebration, it was chiefly natural science that was glorified, and the scientific men who bore away the palm of applause and curiosity."

May this occasion be prophetic of the period, not now we hope far distant, when the physical and natural sciences will have an equality in rank and importance with letters and elementary mathematics in all universities and colleges; when entrance examinations to these institutions will demand as much preliminary training in the observational sciences as in language or mathematics. Then will dawn the era of a truly liberal education; an age of many-sidedness in contrast with the onesided "liberal" education of commencement dinner speeches.

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RECENT LITERATURE.

THE DUKE OF ARGYLL'S UNITY OF NATURE.¹—This book is in effect a treatise on natural theology; at any rate it will by many perhaps be so regarded and used. It is written in a catholic spirit and from a comprehensive point of view. The style is readable, graceful, and the discussions are never dull and seldom prolix. The Duke of Argyll is somewhat of a naturalist, and a good deal of a theologian, as well as a man of affairs. He apparently accepts the doctrine of evolution, and pays profound respect to the genius and powers of observation of Darwin; and apparently uses his theory wherever it suits his purpose. As a treatise on natural theology it may then be regarded as the most modern work of the sort.

Beginning with a statement of what constitutes the unity of nature, the Duke of Argyll assumes that the monotheistic idea preceded the idea of the unity of nature, and that man's first beliefs were derived from authority. It will be seen at the outset that the plan and treatment of the book is essentially dogmatic and *a priori*, *i. e.*, theological rather than inductive or scientific.

After illustrating the idea of the unity of nature from the point of view of physics, astronomy and chemistry as well as biology, the following topics are discussed: Man's place in the unity of nature; animal instinct in its relation to the mind of man; the limits and truthfulness of human knowledge; the elementary constitution of matter in relation to the inorganic and organic; man as the representative of the supernatural; the moral character of man; the degradation of man; the nature and origin of religion, and the corruptions of religion.

The work on the whole may be regarded as an attempt to put new wine into old bottles. We should prefer to begin with the

¹ *The Unity of Nature.* By the DUKE OF ARGYLL. G. P. Putnam's Sons, New York, 1884. 8vo, pp. 571.

simpler facts of creation, to employ the inductive, scientific method; give more stress to the teleological argument, and to illustrate the unfolding or evolution of life-forms and of mental and intellectual traits, and thus arrive, by a cumulative argument, at the idea and proof of the existence of an Author of creation. This line of argument would have great force with those who tend to materialistic or agnostic views.

A curious survival of an early though still widespread view, is the doctrine of the fall of man, that man did not rise from a savage to a civilized state; whereas the results of archæology and ethnology all strongly point to the conclusion that primitive man was what is usually termed a savage, and that language, the arts of life, and civilization had a natural growth. The Duke of Argyll has the hardihood to write of "the inconceivability of a first man as savage," though no physical facts are brought forward to bear out the notion. It is the dogmatism, the *a priori*, metaphysical method and curious mixture of new facts and theories with unscientific unsupported views which render this book as a treatise on natural theology a sort of half-way house, a modern structure pieced-out with mediæval bricks and mortar. A work of this sort will have to be done over again, with modern tools and materials, if it is to be adapted to the modern mind.

THE STANDARD NATURAL HISTORY.—Parts XII, XIII and XIV of this excellent work are occupied with an account of the ungulates, which has been prepared by Professor R. Ramsay Wright. It is one of the most valuable of the chapters in the work, has been prepared with care, is well written, and is authoritative as well as fresh in its mode of treatment. For the first time, so far as we are aware, we have in English some account of the new species of horse discovered by Przevalsky in Central Asia, and described as *Equus przewalskii* by Powakof, and its relations to the allied forms clearly indicated. Professor Wright says: "That *Equus przewalskii* may have been indigenous further to the west, not only on the Jaik or Ural of the present day, but even beyond, in Northeastern Europe, is highly probable, judging from the history of its companions in the steppes of Central Asia." He also quotes Powakof at length, who suggests that the primeval horse of the stone age in Central and Eastern Asia, "may have presented some such relationship to our *Equus przewalskii* as exists between the Kiang, Djiggetai and Kulan." After descending with man from the more favored hilly region, they may have together entered the plains, where human activity appears to have been of a more recent date, probably in the bronze and iron period. But however this may have been, *Equus przewalskii* is the sole wild species having close affinity with the horse (our domesticated *Equus caballus*)."

The treatment of the wild and domestic races of the ox is